22: We, the offerers of *Soma,* solicit riches from the sovereign, the son-in-law of TWASHTKI; (may we become) wealthy.

23. Establish, YAYTJ, happiness in heaven;* bear quickly thy well-horsed (chariot) ; do thou, who art mighty, yoke the broad-flanked (horses) to the car.

24. We invoke thee- who art of graceful form, extending throngh thy magnitude thy limbs in all directions,[1] to our religious rites, like the stone (for bruising the *Soma).*

25. Divine VAYTT, foremost (of the gods), exulting in thine own mind, cause our rites to be productive of food and water, f

VII. (XXVII.)

The VifiwADEVAs are the deities ; MARIT, die son of VIVASWAT, is the *RMi* : the metre of the odd verses is *Brihati* ; of the even, *Satobrikati.*

1. AGOT is the *Purohita* at the sacrifice : the Varga xzxi. stones, the sacred grass (are prepared) for the cere- mony. I invoke with the -holy verse the MAKTJTS,

is, literally, "home on a horse's back;" but Sayana here interprets *aswa* by *vydpta,* and *prtsfyJia* by *tarvdnga.*

* *Vdyu* being considered the supporter of all the celestial luminaries, *sarva-jyotishdm twadddhdratwdt.*

| Sayana seems to explain the latter clause, " Give us food and water, and so cause our rites to be duly

performed." -